

חומש עם רש"י • לך לך • רביעי

Complete Word-for-Word Interlinear • Navy & Gold Edition

LECH-LECHA • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the famous war of the four kings against the five kings, a massive world conflict that swept up Avram's nephew, Lot, who was living in the wicked city of Sodom. When the victorious four kings capture Lot and take all his possessions, a fugitive escapes to bring the news to Avram, who is dwelling peacefully by the plains of Mamre.

Upon hearing that his kinsman has been taken captive, Avram does not hesitate. He immediately musters his household of three hundred and eighteen men and pursues the powerful armies all the way to Dan, where he wages a miraculous night battle to rescue Lot and restore all the captured people and spoils.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיְהִי בַיָּמִי אֲמֶרְפֶּל מֶלֶךְ שִׁנָּר אֲרִיֹחַ מֶלֶךְ אֵלְסָר כְּדֹרְלֹאֶמֶר מֶלֶךְ
king of Chedorlaomer Ellasar king of Arioch Shinar king of Amraphel in the days of And it was
עִילָם וְתִדְעַל מֶלֶךְ גּוֹיִם:
Goyim king of and Tidal Elam

רש"י

אמרפל. הוא נמרוד, שאמר לאברהם פל לתוך כבשן האש בראשית רבה:
Rabbah Bereishis the fire the furnace of into fall to Avraham who said Nimrod he is Amraphel

רש"י

מלך גוים. מקום יש ששמו גוים, על שם שנתקבצו שמה מכמה אמות
nations from several there that gathered account of on Goiim whose name is there is A place Goiim King of
ומקומות והמליכו איש עליהם ושמו תדעל:
Tidal and his name was over them a man and they crowned and places

פסוק ב

Pasuk 2

עשו מלחמה את ברע מלך סדם ואת ברשע מלך עמרה שנאב מלך
king of Shinab Gomorrah king of Birsha and with Sodom king of Bera — war they made
אדמה ושמאבר מלך צבויים ומלך בלע היא צער:
Zoar it is Bela and the king of Zeboiim Zeboiim king of and Shemeber Admah

רש"י

ברע. רע לַשְׁמַיִם וְרַע לַבְּרִיּוֹת:

to creations and evil to Heaven evil Bera

רש"י

ברשע. שְׁנַתְעָלָה בְּרָשָׁע:

through wickedness who rose Birsha

רש"י

שנאב. שׁוֹנָא אָבִיו שֶׁבַשְׁמַיִם:

Who is in heaven his Father he hated Shinab

רש"י

שמאבר. שֶׁם אָבֵר לְעוֹף וְלִקְפֹּץ וְלִמְרֹד בְּחֻקְכָּה:

against the Holy One and to rebel and to spring to fly a wing he set Shemeber
blessed be He

רש"י

בלע. שֵׁם הָעִיר:

the city is the name of Bela

פסוק ג

Pasuk 3

כָּל אֵלֶּה חִבְּרוּ אֶל עֵמֶק הַשִּׁדִּים הוּא יָם הַמֶּלַח:

Salt the Sea of it is Siddim the Valley of at joined forces these All of

רש"י

עמק השדים. כֶּה שְׁמוֹ, עַל שֵׁם שֶׁהָיוּ בּוֹ שְׂדוֹת הָרְפָה:

many fields in it that there were account of on was its name so Siddim The valley of

רש"י

הוא ים המלח. לְאַחַר זְמַן נִמְשָׁה הַיָּם לְתוֹכוֹ וְנִעְשָׂה יָם הַמֶּלַח. וּמִדְּרַשׁ

and the Midrashic the Salt the Sea of and became into it the sea flowed time after the Salt the Sea of the same is

אֲגָדָה אוֹמֵר שֶׁנִּתְפַּקְעוּ הַצּוּרִים סְבִיבוֹתָיו וְנִמְשְׁכוּ יְאוּרִים לְתוֹכוֹ:

into it streams and flowed around it the rocks that cracked states explanation

פסוק ד

Pasuk 4

שְׁתֵּים עָשָׂר שָׁנָה עָבְדוּ אֶת כְּדֹרְלֶעֶמֶר וּשְׁלֹשׁ עָשָׂר שָׁנָה מָרְדּוּ:

they rebelled years and thirteen Chedorlaomer — they served years Twelve

רש"י

שתיים עשרה שנה עבדו. חֲמֵשָׁה מְלָכִים הָלְלוּ אֶת כְּדֹרְלֶעֶמֶר:

Kedorlaomer — these kings five they served years Twelve

פסוק ה

וּבִּארְבַּע עָשָׂרָה שָׁנָה בָּא כְּדָרְלֶעֶמֶר וְהַמְּלָכִים אֲשֶׁר אִתּוֹ וַיִּכּוּ אֹתָם

— and they defeated were with him who and the kings Chedorlaomer came year ten and in four

רִפְּאִים בְּעֶשְׂתֵּת־רֶת קַרְנַיִם וְאֵת הַזּוּזִים בָּהֶם וְאֵת הָאֵימִים בְּשֹׁוֹה קִרְיַתָּיִם:

Kiriathaim in Shaveh the Emim and — in Ham the Zuzim and — Karnaim in Ashteroth the Rephaim

רש"י

ובארבע עשרה שנה. למרדן:

of their rebellion year . And in the fourteenth

רש"י

בא כדרלעמר. לפי שהוא היה בעל המעשה נכנס בעבי הקורה:

the beam into the thickness of he entered the matter the master of was that he because Chedorlaomer came

רש"י

והמלכים. אלה שלשה מלכים:

kings are three these And the kings

רש"י

הזוזים. הם זמזמים:

the Zamzumim they are The Zuzim

פסוק 5

וְאֵת הַחֹרִי בְּהָרָם שְׁעִיר עַד אֵיל פָּאֲרֹן אֲשֶׁר עַל הַמִּדְבָּר:

the wilderness by which is Paran the plain of until Seir in their mountain of the Horites and —

רש"י

בהרם. בהר שלקהם:

of theirs in the mountain In their mount

רש"י

איל פארן. בתרגומו מישור. ואמר אני שאין איל לשון מישור, אלא מישור

the plain but rather plain an expression of El that is not I and say plain of as its translation Paran El

של פארן איל שמו, ושל ממרא אלוני שמו, ושל ירדן כפר שמו,

was its name Kikkar Jordan and that of was its name Elonei Mamre and that of was its name El Paran of

ושל שטים אבל שמו, אבל השטים, וכן בעל גד בעל שמו; וכלם

and all of them was its name Baal Gad Baal and so too of the Shittim Abel was its name Abel Shittim and that of

מתרגמין מישור, וכל א' שמו עליו:

is upon it its name one and each plain are translated

רש"י

על המדבר. אצל המדבר, כמו ועליו מטה מנשה במדבר ב' :

two in Bamidbar Manasseh the tribe of and next to him like the wilderness next to the wilderness By

פסוק 6

וַיָּשָׁבוּ וַיָּבֹאוּ אֶל עֵין מִשְׁפַּט הוּא קִדְשׁ וַיַּכּוּ אֶת כָּל שָׂדֵה
 the field of all — and they smote Kadesh it Mishpat Ein to and they came And they returned
 הָעִמְלִיקִי וְגַם אֶת הָאֹמְרִי הַיֹּשֵׁב בְּחַצְצֹן תָּמָר:
 Tamar in Chatzatzon who dwelt the Amorite — and also the Amalekite

רש"י

עין משפט היא קדש. על שם העתיד, שעתידין משה ואהרן להשפט שם על
 over there to be judged and Aharon Moshe that are destined the future the name of on Kadesh it is Mishpat Ein
 עסקי אותו העין והם מי מריבה. ואנקלוס תרגמו כפשוטו מקום
 a place according to its plain sense translated it and Onkelos Merivah the waters of and they spring that the matters of
 שהיו בני המדינה מתקבצים שם לכל משפט:
 the lawsuits for every there gathering the province the people of that were

רש"י

שדה העמלקי. עדן לא נולד עמלק, ונקרא על שם העתיד:
 the future the name of by and it is called Amalek was born not still the Amalekite The field of

רש"י

בחצצון תמר. הוא עין גדי, מקרא מלא בדברי הימים ב' כ' ביהושפט:
 regarding Yehoshafat 20 2 . in Chronides explicit a verse Gedi Ein it is Tamar In Chatzeitzon

פסוק ח

וַיֵּצֵא מֶלֶךְ סֹדֹם וּמֶלֶךְ עֲמֹרָה וּמֶלֶךְ אַדְמָה וּמֶלֶךְ צִבְיִים
 Zeboiim and the king of Admah and the king of Gomorrah and the king of Sodom the king of And went out
 צִבְיִים וּמֶלֶךְ בֶּלַע הוּא צֶר וַיַּעֲרְכוּ אִתָּם מִלְחָמָה בְּעֶמְקֵי הַשָּׂדִים:
 Siddim in the valley of battle with them and they arranged Zoar it is Bela and the king of Zeboiim

פסוק ט

אֵת כְּדֹרְלֹעַמֶר מֶלֶךְ עֵילָם וְתִדְעָל מֶלֶךְ גּוֹיִם וְאַמְרָפֶל מֶלֶךְ שִׁנָּר וְאַרְיוֹךְ
 and Arioch Shinar king of and Amraphel Goyim king of and Tidal Elam king of Kedorlaomer —
 מֶלֶךְ אֶלְסָר אַרְבַּעַה מְלָכִים אֶת הַחֲמִשָּׁה:
 the five against kings four Ellasar king of

רש"י

ארבעה מלכים וגו'. ואף על פי כן נצחו המצטים, להודיעה שגבורים היו,
 they were that mighty to inform you the fewer victorious were so though . and even etc. kings Four
 ואף על פי כן לא נמנעו אברהם מלרדף אחריהם:
 after them from pursuing Avraham refrained not so though . and even

פסוק י

וַעֲמָק הַשְּׂדִים בְּאֶרֶת חֲמַר וַיִּנָּסוּ מֶלֶךְ סֹדֶם וְעִמְרָה וַיִּפְּלוּ

and they fell and Gomorrah Sodom the king of and they fled clay pits of was pits of Siddim And the valley of

שָׁמָּה וְהַנִּשְׁאָרִים הָרָה נָסוּ:

fled to the mountain and those remaining there

רש"י

בֹּאֶרֶת בֹּאֶרֶת חֲמַר. בְּאֶרֶת הָרֵבָה הָיָה שָׁם, שְׁנוּטִלִין מִשָּׁם אֲדָמָה לְטִיט שֶׁל בְּנִין.

building of for clay earth from there that they took there were many pits clay pits of Pits of

וּמִדְרַשׁ אֲנִידָה שְׁהָיָה הַטִּיט מְגֻבֵּל בָּהֶם, וְנִעְשָׂה נִס לְמֶלֶךְ סֹדֶם

Sodom for the king of a miracle and was performed in them kneaded the clay is that was explanation And the Midrashic

שִׁינָּא מִשָּׁם, לְפִי שְׁהָיָה בְּאֵמוֹת מְקֻצָּתוֹ שֶׁלֹּא הָיוּ מֵאֲמִינִין

believing were who did not some of them among the nations that there were because from there that he escaped

שֶׁנֶּצַל אֲבִרָהָם מֵאוּר כַּשְׂדִּים מִכְבֹּשׁן הָאֵשׁ, וְכִיּוֹן שִׁינָּא זֶה מִן הַחֲמַר,

the day from this one that escaped and once the fire from the furnace of Kasdim from Ur Avraham that was delivered

הָאֲמִינוּ בְּאַבְרָם לְמַפְרָע:

retrospectively in Avram they believed

רש"י

הָרָה נָסוּ. לָהֶר נָסוּ, הָרָה, כְּמוֹ לָהֶר; כָּל תְּבִיחָה שְׁצָרִיכָה לְמִ"ד

the letter Lamed that requires word every to a mountain is like to a mountain they fled to a mountain they fled to a mountain

בְּתַחֲלָתָהּ, הַטִּיל לָהּ ה"א בְּסוּפָהּ. וַיֵּשׁ חֵלּוּק בֵּין הָרָה לְהָהָרָה,

to the mountain to a mountain between a difference and there is at its end the letter Heh for it one may place at its beginning

שֶׁה"א שְׁבִסוּף הַתְּבִיחָה עוֹמֶדֶת בְּמָקוֹם לְמִ"ד שְׁפָרָאשָׁה, אֲבָל אֵינָה

it does not but which is at its beginning the letter Lamed in place of stands the word which is at the end of for the Heh

עוֹמֶדֶת בְּמָקוֹם לְמִ"ד וְנִקְוָדָה פֶּתַח תַּחְתִּיָּה, וְהָרִי הָרָה כְּמוֹ לָהֶר

to a mountain is like to a mountain and behold underneath it with a Patach and vocalized the letter Lamed in place of stand

אוּ כְּמוֹ אֵל הָר, וְאֵינוּ מְפָרֵשׁ לְאִיזָה הָר, אֲלָא שְׁפָל אֶחָד נָס בְּאֶשֶׁר מָצָא

he found wherever fled one that every but rather mountain to which specify and it does not a mountain to is like or

הָר תַּחֲלָה, וְכִשְׁהוּא נוֹתֵן ה"א בְּרֵאשִׁי לְכַתֵּב הָהָרָה אוּ הַמִּדְבָּרָה,

to the wilderness or to the mountain to write at its beginning the letter Heh places and when he first a mountain

פְּתִירוֹנוֹ כְּמוֹ אֵל הָהָר אוּ כְּמוֹ לָהֶר, וּמִשְׁמַע לְאוֹתוֹ הָר הַיָּדוּעַ

which is known mountain to that and it implies to the mountain like or the mountain to like its meaning is

וּמִפְרָשׁ בְּפֶרֶשׁ:

in the passage and specified

פסוק יא

וַיִּקְחוּ אֶת כָּל רֶכֶשׁ סֹדֶם וְעִמְרָה וְאֶת כָּל אֲכָלָם וַיֵּלְכוּ:

and they went their food all and — and Gomorrah Sodom the wealth of all — And they took

פסוק יב

וַיִּקְחוּ אֶת לוֹט וְאֶת רְכָשׁוֹ בֶּן אָחִי אַבְרָם וַיֵּלְכוּ וְהוּא
and he and they departed Avram the brother of the son of his possessions and — Lot — And they took

יֵשֶׁב בְּסֹדֹם:

in Sedom was dwelling

רש"י

וְהוּא יֵשֶׁב בְּסֹדֹם. מִי גָרָם לוֹ זֹאת? יִשְׁכְּתוּ בְּסֹדֹם:

in Sodom his dwelling this to him caused who in Sodom dwelt and he

פסוק יג

וַיָּבֹא הַפְּלִיט וַיַּגֵּד לְאַבְרָם הָעֵבְרִי וְהוּא שָׁכֵן בְּאֵלְנֵי מַמְרֵא
Mamre in the plains of was dwelling and he the Hebrew to Avram and he told the fugitive And there came

הָאֱמֹרִי אָחִי אֶשְׁכֹּל וְאָחִי עֲנֵר וְהֵם בְּעָלֵי בְרִית אַבְרָם:

Avram the covenant of were allies of and they Aner and brother of Eshkol brother of the Amorite

רש"י

וַיָּבֹא הַפְּלִיט. לְפִי פְּשׁוּטוֹ זֶה עוֹג, שְׁפֹלֵט מִן הַמִּלְחָמָה, וְהוּא

and he the war from who escaped Og this its plain meaning according to the escaped one And there came

שֶׁכְּתוּב כִּי רַק עוֹג נִשְׁאַר מִיֵּתֶר הָרֶפָּאִים דְּבַר ג' וְזֶהוּ נִשְׁאַר, שְׁלֹא

that not was left and this is chapter 3 Devarim the Rephaim from the remnant of was left Og only for is what is written

הִרְגוּהוּ אֲמֶרְפֶּל וְחִבְרִיו כְּשֶׁהָכּוּ הָרֶפָּאִים בְּעִשְׁתְּרוֹת קַרְנַיִם, תַּנְחוּמָא וּמִדְרָשׁ

and the Midrash Tanchuma Karnaim in Ashteroth the Rephaim when they smote and his allies Amraphel did they kill him

ב"ר זֶה עוֹג, שְׁפֹלֵט מְדוֹר הַמַּבּוּל; וְזֶהוּ מִיֵּתֶר הָרֶפָּאִים,

the Rephaim from the remnant of and this is the Flood from the generation of who escaped Og this Bereishis Rabbah

שֶׁנֶּאֱמַר הַנְּפִלִים הָיוּ בָּאָרֶץ וְגו' לְעֵיל ו' וּמִתְכּוֹן שִׁיְהָרַג אַבְרָם

Avram that he be killed and he intended chapter 6 above etc. in the earth were the Nephilim as it is said

וַיִּשָּׂא אֶת שָׂרָה:

Sarah — and he would marry

רש"י

הָעֵבְרִי. שָׂבָא מֵעֵבֶר הַנָּהָר בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis of the river from the side who came the Hebrew

רש"י

בְּעָלֵי בְרִית אַבְרָם. שְׁכַרְתּוֹ עִמּוֹ בְּרִית:

a covenant with him who cut Abram a covenant of masters of

פסוק יד

וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וַיָּרֶק אֶת חֲנִיכָיו יְלִידֵי בֵּיתוֹ שְׁמֹנֶה

eight his house those born of his disciples — and he armed his brother was captured that Avram And he heard

עָשָׂר וּשְׁלֹשׁ מֵאוֹת וַיִּרְדֵּף עַד דָּן:

Dan until and he pursued hundred and three ten

רש"י

וירק. פְּתַרְגּוּמוֹ וְזָרִיז, וְכֵן וַהֲרִיקְתִּי אַחֲרֵיכֶם חֶרֶב וַיִּקְרָא כ"ו - אֲזִדֶּיךָ

I will arm myself 26 Vayikra a sword after you and I will draw and so and he girded like its Targum And he armed

בְּחֶרְבִי עֲלֵיכֶם, וְכֵן אָרִיק חֶרְבִי שְׁמוֹת ט"ו, וְכֵן וַהֲרִק חֲנִית וּסָגַר תַּה' ל"ה :

35 Tehillim and close a spear and draw and so 15 Shemos my sword I will draw and so against you with my sword

רש"י

חֲנִיכָיו. חֲנָכוֹ כְּתִיב ס"א קָרִי, זֶה אֲלֵיעֶזֶר שְׁחָנְכוֹ לְמִצְוֹת וְהוּא

and it is to mitzvos whom he trained Eliezer this is read other books it is written his trained one his trained servants

לְשׁוֹן הַתְּחִלַּת כְּנִיסַת הָאָדָם אוֹ כְּלִי לְאַמְנוֹת שֶׁהוּא עֲתִיד לַעֲמֹד בָּהּ, וְכֵן

and so in it to stand is destined that he into the occupation a vessel or a person the entry of the beginning of an expression of

חֲנָה לַנֶּעֶר מִשְׁלֵי כ"ב, חֲנֻכַּת הַמִּזְבֵּחַ בַּמִּדְבָּר ז', חֲנֻכַּת הַבַּיִת תַּה' ל'

30 Tehillim the House the dedication of 7 Bamidbar the Altar the dedication of 22 Mishlei the lad train

וּבַלַּע"ז קוֹרִין לוֹ אֵינֶנּוּ נִיר:

enseigner it they call and in Old French

רש"י

שְׁמֵנָה עֶשֶׂר וּגו'. רַבּוֹתֵינוּ אָמְרוּ אֲלֵיעֶזֶר לְבָדּוֹ הָיָה נִדְרִים ל"ב, וְהוּא מִנְיָן

is the numerical value and he 32 Nedarim he was alone Eliezer said our Rabbis etc. ten Eight

גִּימַטְרִיָּא שֶׁל שְׁמוֹ:

his name of of the gematria

רש"י

עַד דָּן. שָׁם תָּשַׁשׁ כָּחוֹ, שָׁרָאָה שְׁעֵתִידִין בָּנָיו לְהַעֲמִיד שָׁם עֶגֶל סִנְה' צ"ו :

96 Sanhedrin a calf there to set up his children that are destined for he saw his strength weakened there Dan until

פסוק טו

Pasuk 15

וַיַּחֲלֶק עֲלֵיהֶם לַיְלָה הוּא וַעֲבָדָיו וַיִּכֶּם וַיִּרְדְּפֵם עַד

as far as and he pursued them and he defeated them and his servants he at night against them And he deployed

חֹבֶה אֲשֶׁר מִשְׁמָאל לְדַמָּשֶׁק:

of Damasek to the left which is Chovah

רש"י

וַיַּחֲלֶק עֲלֵיהֶם. לְפִי פְּשׁוּטוֹ סֵרַס הַמִּקְרָא "וַיַּחֲלֶק הוּא וַעֲבָדָיו עֲלֵיהֶם

against them and his servants he "And he divided the verse invert its plain sense According to against them And he divided

לַיְלָה" בְּדֶרֶךְ הָרוֹדְפִים שֶׁמִּתְפַּלְגִּים אַחֲרֵי הַנִּרְדָּפִים, כְּשֶׁבּוֹרְחִין זֶה לְכָאן וְזֶה

and this one to here this one when they flee the pursued after who divide themselves of pursuers as the manner at night"

לְכָאן:

to here

רש"י

לילה. כלומר אחר שחשכה לא נמנע מלרדפם. ומדרש אגדה
explanation is and the Midrashic from pursuing them refrain he did not that it became dark after meaning to say by night
שנחלק הלילה, ובחציו הראשון נעשה לו נס, וחציו השני נשמר ובא
and came was kept second and its half a miracle for him was made first and in its half the night that was divided
לו לחצות לילה של מצרים:
Mitzrayim of of the night for midnight for him

רש"י

עד חובה. אין מקום ששמו חובה, ודן קורא חובה, על שם עבודה זרה
foreign worship account of on Hobah he calls but Dan Hobah whose name is place there is no Hobah Unto
שעתידה להיות שם:
there to be that is destined

פסוק טז

Pasuk 16

וישב את כל הרכש וגם את לוט אחיו ורכשו השיב
he brought back and his possessions his kinsman Lot — and also the possessions all of — And he brought back
וגם את הנשים ואת העם:
the people and — the women — and also

פסוק יז

Pasuk 17

ויצא מלך סדם לקראתו אחרי שובו מהכות את פדרלעמר ואת
and — Chedorlaomer — from defeating his return after to meet him Sodom the king of And went out
המלכים אשר אתו אל עמק שוה הוא עמק המלך:
the King is the Valley of it Shaveh the Valley of to were with him who the kings

רש"י

עמק שוה. פה שמו, פתרגומו למישר מפנא – פנוי מאילנות ומכל מכשול:
obstacle and from every of trees clear cleared to a plain like its Targum was its name so Shaveh The valley of

רש"י

עמק המלך. בית ריסא דמלכא בית ריס א' שהוא שלשים קנים,
measuring rods thirty which is one a ris the place of of the king the race-course the place of the king The valley of
שהיה מיחד למלך לצחק שם. ומדרש אגדה עמק, שהשוו שם כל האמות
the nations all there where they agreed the valley Aggadah and the Midrash there to play for the king designated which was
והמליכו את אברהם עליהם לנשיא אלהים ולקצין:
and as a leader G-d as a prince of over them Avraham — and made king

פסוק יח

וּמַלְכִּי צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לָחֶם וַיֵּיז וְהוּא כֹהֵן לְאֵל עֲלִיּוֹן:

Most High to God was a priest and he and wine bread brought out Shalem king of Tzedek And Malki

רש"י

ומלכי צדק. מ"א הוא שם בן נח נדרים ל"ב :

32 Nedarim Noach son of Shem he is Midrash Aggadah Tzedek And Melchi

רש"י

לחם ויין. כֹּהֵן עוֹשִׂים לִיגִיעֵי מִלְחָמָה, וְהִרְאָה לוֹ שְׂאִין בְּלִבּוֹ עָלָיו

against him in his heart that there is not him and he showed battle for those wearied of they do so and wine Bread

עַל שֶׁהִרְגָּ אֶת בָּנָיו. וּמ"א רָמַז לוֹ עַל הַמִּנְחֹת וְעַל הַנִּסְכִּים

the libations and about the meal-offerings about to him he hinted And Midrashic his sons — that he killed for explanation

שִׁיקְרִיבוּ שָׁם בָּנָיו:

his descendants there that they would offer

פסוק יט

וַיְבָרְכֵהוּ וַיֹּאמֶר בָּרוּךְ אַבְרָם לְאֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וָאָרֶץ:

and earth heaven Creator of Most High of God Avram Blessed is and he said And he blessed him

רש"י

קנח שמים וארץ. כִּמּוֹ עֲשֵׂה שָׁמַיִם וָאָרֶץ תִּהְיֶה קל"ד ; עַל יְדֵי עֲשִׂיתָן

His making them means of by 134 Psalms and earth heaven Maker of similar to and earth heaven Acquirer of

קִנְיָן לְהִיּוֹת שָׁלוֹ:

His to be He acquired them

פסוק כ

וּבָרוּךְ אֵל עֲלִיּוֹן אֲשֶׁר מָגֵן צָרִיךְ בְּיָדְךָ וַיֵּתֶן לוֹ מֵעֶשֶׂר

a tenth to him and he gave into your hand your enemies delivered Who Most High God and blessed is

מכל:

of everything

רש"י

אשר מגן. אֲשֶׁר הִסְגִּיר, וְכֵן אֲמַנְנָה יִשְׂרָאֵל הוֹשֵׁעַ י"א :

eleven Hoshea Yisrael shall I deliver you and so handed over who delivered Who

רש"י

ויתן לו. אַבְרָהָם מֵעֶשֶׂר מִכָּל אֲשֶׁר לוֹ, לְפִי שֶׁהָיָה כֹהֵן:

a kohen that he was because was his that of everything a tithe Avraham to him And he gave

The aliyah details the rebellion of the five kings of the Jordan Valley against Chedorlaomer, leading to a devastating invasion by the four kings who plunder Sodom and Gomorrah and capture Lot. Avram launches a daring rescue mission, defeating the four kings, recovering all the captives and booty, and is subsequently greeted by the king of Sodom and blessed by Melchizedek, the king of Salem, to whom Avram gives a tenth of everything.

לְמַעַן WHAT TO TAKE HOME

The Torah goes into great detail describing the massive world war of the four kings against the five kings, a global clash of empires that shook the entire region. Yet, the Gemara and our Chazal reveal the deep pshat behind all this geopolitical noise: the whole war only happened for the sake of Avraham Avinu, so that he could rescue his nephew Lot and bring him back. To the rest of the world, it looked like massive historical movements of armies and kings, but in reality, the entire world stage was being shaken up by Hashem just for the sake of one tzaddik and his family.

This is a tremendous yesod in emunah and how we look at the world. Lichoira, we look at the news, the politics, the global events, and we feel so small and insignificant. But the Tanna is telling us that the entire world is run b'davka for the sake of the Yidden and their avodas Hashem. The big, noisy events of the world are just the background scenery that Hashem moves around to set up the exact nisayon or the exact yeshua that a single Yid needs for his neshama.

When you realize this, your whole perspective on life changes. You are not a helpless bystander in a world of giant forces. Hashem is running the entire universe, from the smallest detail to the biggest global event, with you in mind. Mimeila, when things around you are in turmoil, don't get lost in the noise. Focus on your avodah, on doing the ratzon Hashem right where you are, knowing that He is orchestrating everything for your ultimate good.

Today, when you hear or read about stressful world events or major changes around you, don't get swept up in the anxiety; instead, pause and remind yourself: 'Hashem runs the entire world, and everything happening is ultimately to set the stage for the Torah and avodah of the Jewish people.'